1:Du Bois E-5 (1938-1939) 1944
OFS Alor OFS

with Fanon the interpreter in the presence of his sister and a female 344
cousin, he expressed strong feelings about it and his face wore an unmistakable expression of disgust. His sister and cousin began to tease him, referring to his own birth. The discussion ended laughingly—as do many of the good-natured arguments on sex differences—with the comment by Fanon's sister, "Men are bad, women are good."

The midwife who assists at a birth is given a small gift, usually twenty 345
cents, whose value may range from one to three rupiahs. The longer and more difficult the birth, the larger is the fee paid. Midwives who have had to manipulate the child by reaching into the mother's body expect larger fees.

There are few anecdotes of difficult births. One woman of about 345
forty, well informed in such matters, could recall only four deaths in childbirth. This is certainly no measure of maternal mortality, but it does indicate both that childbearing is relatively easy and that the culture does not stress the importance and difficulty of the occurrence. No mother died in childbirth during the eighteen months that I was in the village. In the half-dozen births I witnessed, the mothers at no time showed signs of pain beyond acute discomfort. They groaned softly and perspired freely but seemed on the whole to give birth with little difficulty. In one case where the afterbirth was long in coming, the woman massaged her abdomen, scratched her loins, and combed the knots out of her hair—devices that were all believed to assist her in labor.

After giving birth the mother stays in the house from four to six 346
days, which seems to be the time necessary for the end of the umbilical cord to dry up and drop off. Naturally, infected navels occur fairly often and are treated with poultices of mashed leaves. The dried end of the umbilical cord is saved in an areca basket. When the child is able to crawl, the cord is placed on a bundle of corn, which is presented to the maternal grandmother, or, if she is dead, to some equivalent kin. When the grandmother accepts the gift, the bit of cord is flicked off and ignored.

During the four to six days spent in the house, the mother rests and 354
devotes herself exclusively to fondling and feeding the infant. At this time the child's warm water baths are begun. Depending on the solicitude of the mother, these warm baths are repeated at least every two or three days, until the child can walk. After that it is bathed in cold water.

The mother's material needs during the period of confinement are 346
primarily the concern of her brother and secondarily the concern of 393